



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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MISSIONARY.

"Go ye into all the World, and preach the Gospel to every creature."

From the Chinese Repository, published at Canton.

BORNEO.

The following brief extracts from the private journal of Mr. Tracy, at Singapore, exhibit a pleasing degree of interest among the people of Borneo, to become acquainted with the learning and religion of Europeans:

"17th. Visited the people from Borneo, on board their prows. When I spoke to them of a man's going to dwell among them and teach them things that would be useful to them, they expressed a desire to learn what our books teach, and the various things which give the English the advantages they enjoy over the natives of these countries. When about to leave, I gave them a New Testament and a few Tracts, which were all well received, and more called for.

"18th. Went on board two prows from Mocha, which is two or three days' sail west from the capital of Borneo. The people gathered around me, and listened with the most pleasing attention, while I spoke to them of the object of my visit, and made known to them the most important truths of the gospel. They were much pleased with the proposal that some one should go to reside with them, and teach them 'those doctrines' and useful things. They said the sultan would be much in favor of it, and rejoice to receive them. They told me that the captain of the vessel which I visited some days ago, is a great man in Borneo, and that the sultan consults with him

on all affairs of importance; if, therefore, he favors a teacher's going thither, the sultan will do so of course. On board of one of the vessels the captain seemed to fear some treachery when I offered him books; and excused himself from receiving them, saying he had just arrived, had sold little, and had nothing to offer in return. I told him all I asked was, that he would regard me as a friend, and read the New Testament with an attentive, believing heart, and carry that and the Tracts home for his friends to read. On being satisfied that they were a gift, he accepted them very gratefully.

"20th. Went to visit the prows from Borneo, and called to see the 'great man,' spoken of the other day. I found with him his son, a large stout man, who feels his dignity, and talks loud and long, and with many graceful gestures. He showed me his head, and asked me if I could tell, by looking at it, whether he would become sultan, and be prosperous or not. I told him none but God could tell that; and that if men pretended to do so, it was all deception. He had already obtained some knowledge of the Christian religion, and seemed very urgent for books, and described those which he especially wished to obtain: 'one to teach him his duty to himself, or how he must do in respect to himself; another to teach him his duty towards his prince, parents, &c.; and a third to teach him his duty towards God, and how his soul can be saved.' I told him the Bible contains adequate instruction on all these points, sometimes spoken in precepts, and at others taught by examples to be imitated or avoided; and that he who reads it with a teachable and sincere heart, will find it a sufficient guide. 'This then,' said he, 'is the book I want.' He said he came hither, not as others, to trade, but for the purpose of learning what would be useful to him, and enable him to exert a proper influence upon his countrymen; and he would have me think a principal reason of his coming was to learn respecting the doctrines of the books. But I suspect his visit is rather one of curiosity, than of religious inquiry. He said if I would give him the book referred to, he should read it; and if good, communicate its contents to others, &c.; and my name should be very great in all those regions—an appeal to my vanity to induce me to give him the book.

"After a long talk, in which he convinced me that he was a savage chief, of more than usual natural ability, and desirous of obtaining knowledge, but proud, ignorant, and probably deceitful,—we parted, with an agreement that my interpreter should meet him on Monday morning and conduct him to my

room, where he is to see all the books I have, and to receive a Bible in Malay."

CHINESE METALLIC TYPES; PROPOSALS FOR CASTING A FONT OF CHINESE TYPES, BY MEANS OF STEEL PUNCHES, IN PARIS; ATTEMPT MADE IN BOSTON TO STEREOTYPE FROM WOODEN BLOCKS.

Our only object in recurring to this subject, is to present our readers with a short account of two new attempts to print in the Chinese language; one in Paris, by means of moveable types, and the other in Boston, by stereotype plates. Our information concerning the metallic types made by M. Pauthier, is derived entirely from a prospectus lately published in Paris. From a specimen of the types which accompanies the prospectus, it appears that the body of the character is smaller, and the face rather stiffer, than those of Mr. Dyer's manufacture; they are, however, decidedly the best which we have seen made in Europe. The size of the types, as near as can be ascertained by the specimen which we have before us, is Great Primer. The prospectus, after some remarks upon the little attention heretofore paid to the study of Chinese literature, as compared with some other Asiatic languages, states that it is partly attributable to the scarcity of books and the difficulty of procuring them, and partly to the want of types to publish European editions. The same difficulty "existed in Sanskrit, before the munificence of the king of Prussia gave a font of Sanskrit types to many learned bodies." It then proceeds to say:

"We desire also to enjoy the same advantage in the Chinese, although the difficulty may be much greater, since, not being an alphabetical language, it cannot be reduced to as small a number of typographical elements as other languages. This advantage will be great, for all sinologues, all learned bodies, and all printers, by subscribing, can procure either a font, or the copper matrices, of the Chinese types we announce."

The attempt to cast stereotype plates of the Chinese language from wooden blocks, was made in Boston in the spring of 1834. The history of it we give as it appeared in the *Missionary Herald*, published in Boston, for July, 1834, p. 268.

A set of the stereotype plates mentioned above, reached China last October. They were cast from blocks in every respect similar to those used by the Chinese, and great care was taken to have them well cut; the experiment, therefore, may be regarded as a fair one. To the advantages mentioned in the extract from the *Herald*, "that the plates will be far more durable than the wooden blocks used by the Chinese printer, and the printing executed with manifold more rapidity," we would add one or two more which occur to us. The number of plates can be increased to any extent, and at a much less expense than duplicate blocks can be cut; and these can be distributed among several distant offices, and copies of the books struck off at the place where they are needed. The space occupied by plates is about one half that of blocks; and the white ants, those voracious and insatiable deprecators in a Chinese printing office, can make little havoc among leaden plates. The ravages committed by these insects are often very serious. Sometimes a set of blocks, which have

not been used for a long time, is taken out to print a new edition of a book, and on the first impression, the surface of the wood falls in, the interior of the block having been completely eaten out. Stereotype plates, as observed in the *Herald*, can be used in the common press, but wooden blocks cannot; and they will have all that ease and beauty of character prized by the Chinese, which is so difficult to be attained in moveable types.—*Ibid.*

From the Missionary Herald.

APPLICATION OF THE ROMAN ALPHABET TO THE ORIENTAL LANGUAGES.

A number of gentlemen in India are zealously engaged in an effort to bring about the general substitution of the Roman or English letters for the various characters now used to express the numerous dialects of the Anglo-East-Indian empire. They state the following as among the advantages to be secured by the change.

1st. The natives of India will be enabled to learn *our language* with much greater ease than they can at present.

2d. We shall be able to learn *their languages* with greater ease.

3d. The natives of every province of India will be able to learn the language of every other province with greater ease.

4th. All the existing Mohammedan and Hindoo literature will gradually sink into disuse, with the exception of such portions of it as are fit to be turned into the new letters. This would produce a great moral change in India in the course of a generation or two.

5th. Just in proportion as Sanscrit, Arabic, and Persian go out, English will come in; and not only will our literature be extensively studied, but its beneficial influences will reach the people by a thousand channels, through the medium of the native languages.

Other minor advantages would result from the change, such as the much greater rapidity with which the Roman character can be written, the superior distinctness of both the printed and written English characters, superior cheapness, &c.

These advantages must be considered as important in the propagation of knowledge of *all kinds*. but there are one or two others which appear highly important to the Christian church, in its attempts to introduce into this country the light of the gospel.

1. It offers remarkable facilities for the religious instruction of classes of society otherwise inaccessible to the missionary. It is a fact, that in *this character* the children of the most bigoted Hindoos may be readily taught what they could not be taught in *their own*. It has been remarked by the most observant teachers of native boys, that they who have learned to read English, *think and speak* on religious subjects in that language, what it seems they *dare not, cannot* think and speak in their own. Now this is exactly the case in regard to Bengalee books in the English character.

2. There is also another consideration well deserving the attention of Bible and Missionary Societies. It furnishes the agents of both with new and most important facilities for the promotion of their labor.

To a translator of the sacred Scriptures, who is anxious, in order to perfect his version in one language, to see what words or phrases have been used by preceding translators in all other Indian languages, what an amazing advantage will be afforded when he has the opportunity of doing it without learning a new character, or being vexed or delayed by the innumerable letters, simple and compound, which otherwise must be acquired ere the sense of a passage in any dialect can be ascertained.

Again, what a noble thing it will be for a missionary, acquainted only with *one* language, (be it Bengalee, Oriya, Hindoo, or Hindoostanee,) to read intelligibly and correctly the sacred Scriptures and Tracts in *all* these languages, when called on to itinerate in the country; or when having, at his own station or different religious festivals, to converse with strangers or others acquainted with these languages.

MISSION AT JERUSALEM.

We are indebted to a friend in this city for permission to publish the following extract of a letter just received from one of the missionaries of the American Board at Jerusalem. Another missionary, it will be seen, has fallen—Dr. Dodge, the highly esteemed physician attached to the mission.

The holy places around Jerusalem.

Jerusalem. Jan. 8th. You have heard of our removal to the "holy city." You will wish to know something of our feelings here. We have visited the principal of the "holy places"—those at the "Church of the Sepulcher," and at Bethlehem. No person of Christian sensibility can visit these places without interest. But for myself I must say that the want of evidence respecting their identity, and the idolatrous veneration that is paid to them, detracts vastly from the interest I should otherwise feel, and even renders it often positively painful to visit them. The vale of Cedron and the Mount of Olives are to me among the most attractive spots about Jerusalem. To the former especially I love to walk, both because of the sacred associations connected with it, and also because it is in itself a most delightful retreat. Even at mid-day, you can go into this low and retired valley, and sit or walk among the Olive trees for hours, undisturbed by the approach of a single human foot-step, and quite removed from the noise of the crowd, though not a quarter of an hour distant from the city gate. I do not wonder that our Lord "often-times resorted hither with his disciples." Here too, just at the foot of Mount Oliver, is the garden of Gethsemane, the identity of which is less doubtful perhaps than that of the other celebrated places.

Death of Dr. Dodge.

P. S. February 9th. The very trying scenes through which the Lord has called us to pass during the last month, must be my apology, dear brother, for this long delay in finishing my letter, and for the abrupt manner in which I now close it. God has come among us in the most solemn, and, to us, most mysterious manner, and has taken to Himself our dear and much esteemed brother, Dr. Dodge. He died on the 28th of January. He was taken ill about the time I wrote the preceding pages, with a billious fever, which after a week or two turned to typhus—destroyed his intellect and then his precious life. Oh, my dear brother, this is a tremendous blow to me, and to us all. But it is the Lord: let him do as seemeth good in his sight. He does enable us to trust in Him, and gives us most gracious support and consolation. Who will come and take his place? Do you know of any young physicians, of the right

character, to come to this country? There is a loud call for them now—and encouragement too.

N. Y. Obs.]

G. B. W.

From the Christian Watchman.

CHARACTER OF SIAMESE PRINCES.

Extract of a letter from Rev. J. T. Jones, Missionary to Siam, to Rev. H. Malcom, of this city, dated Bangkok, January 11, 1835.

To give you some idea of the characters of Siamese nobles, I would mention the following circumstances. As I was seated at my table with my teacher, night before last, between seven and eight o'clock, five or six of Chau Fah Noi's servants glided in, and with vexatious importunity, begged I would go and ask brethren Robinson and Johnson how many coats and jackets they had. As they had previously made many similar requests, I declined, telling them that the inquiry was uncivil, and not becoming a royal prince. After considerable demur, they left me, and about nine o'clock returned with a request from the prince that I would meet him at the Portuguese factory, which was near. Thither I accordingly repaired, and found the table covered with the old clothes and hat of the Catholic bishop, which the Prince had sent for, and was trying on, and regarding which he had many inquiries to make;—as, whether they were new fashioned or old, cheap or dear, &c. After nearly an hour spent in this way, it was announced that Krom-ma-te-bit, (the Prince's uncle, and one of the richest men of the realm,) was approaching. Chau Fah and all his train, at this intelligence, fled precipitately into the pantry, where he occupied himself with peeping through the crevices and listening. I returned home, where I had scarcely shut the door and sat down, when another detachment of servants came to apprise me that Krom-ma-te-bit wanted to see me. On repairing again to the Portuguese factory, I found him seated at the table, with his sword lying before him, and a numerous retinue lying about on the floor as usual. After inquiry whether I could make *aqua fortis*, and phosphoric matches, and wishing to see a tooth key, he ran on to subjects too shockingly indelicate for description. About twelve o'clock he left us, and gave me an opportunity to retire. The next morning ere I had done breakfast, Chau Fah's servants again presented themselves with a request that I would visit the Prince at his palace. About one o'clock I went. These servants referred to the remarks of Krom-ma-te-bit, on the preceding evening, and described him as one of the most niggardly beings that ever lived, saying that he had spent his evening in catching fish to sell in the bazar, to get money; that he even stooped to count *coppers*.*

On arriving at the Prince's palace, I found him quite unwell. After speaking of his disease, he begged I would sit down and write for him the English names of all manner of diseases, and then translate them into Siamese; also several forms of notes or business letters.

While executing this request, a servant came into the large hall where I was sitting, with a scourge composed of ten knotted cords fastened to the end of a short stick, and having called out three fellow-servants, gave them thirty and forty lashes in my presence. Another was afterwards severely beaten outside. As I returned home, I asked one of the boatmen the reason for the flogging. He did not know, but said that early in the morning, thirteen of the Prince's soldiers were severely flogged, because they had not struck the bell, which

* These are small shells used by the poor, instead of coin—200 of them are not equal to one cent of American coin. The use of them is considered beneath the dignity of noblemen; much more to count them himself.

marks the hours, hard enough. In fact, there is scarcely one among all his host of servants, who does not bear the marks of severe and repeated flogging. Sometimes they come to me for medicine, having their backs and arms completely furrowed by the whip.

These are some of the darker views of the character of Siamese nobles. There are some redeeming qualities in many of them, especially in Chau Fah. He has been uniformly kind to me, and friendly to all white foreigners.

In regard to laborers, without a classical education, I presume your views and mine would correspond where we had regard to circumstances. Where the means for carrying forward missionary operations are all provided, and the foundation laid by the preparation of Christian books, &c. &c., men with a limited education, possessing other requisites, may be abundantly useful. I could wish many such drawn into the work.

VISIT TO DAMASCUS AND TYRE.

From a Correspondent of the New York Observer, in the Mediterranean, dated Mahon, (Isle of Minorca,) Feb. 10th.

At the close of my last letter, we left the Delaware at Beyroot, and it may, perhaps, be well here to speak of the visit made by her officers to Damascus. I need not say that this city is one of great interest, from the fact, that it is the oldest in the world, and also from the prominent place which it holds both in sacred and profane history. It was built soon after the Deluge, and was taken by David, and afterwards by Abaz, who destroyed it. From this calamity, however, it soon recovered, and since that time has formed a solitary exception to the decay and desolation to which other ancient cities have been subject. Though held successively by the Grecians, the Romans, and Saracens, and besieged by the Crusaders—though its heathen temples have been converted into Christian churches, and these again into Mahomedan mosques, yet Damascus still exists, a noble relic of the olden time. There is the street which is called Straight, of which Paul speaks, and there too the fountain is pointed out whence the water was taken with which he was baptized—the house of Ananias—the place in the road to Jerusalem where the apostle was converted, and even the window in the wall, through which he was let down, when, to save his life, he fled from the city by night.

The party from the Delaware about twenty in number, left Beyroot, mounted on horses and donkeys. They first passed Mount Lebanon, a distance in ascending and descending of about twenty-seven miles. Next to this was the plain of Coelo-Syria, which is twelve miles wide. They then crossed the mountains of Anti-Lebanon, or Anti-Libanus, a distance of twenty-four miles. This brought them to the fertile and beautiful plain of Damascus, which is styled by the orientals, "The Earthly paradise." It is enclosed by mountains, and a river which comes forth from them is divided and carried through all the streets of the city, forming delightful fountains, and in other ways promoting the pleasure and health of the inhabitants. It is only since it has been held by Ibrahim Pacha, that Damascus could be visited by Christians, unless they assumed the Turkish dress, and our officers were looked upon with many a dark and angry frown. They had come in a Christian dress, and wearing arms, to one of the oldest, and most splendid strongholds of Mahomedan bigotry and pride, and the followers of the prophet could ill brook this intrusion of infidels upon the sacred abode of the true believers.

I will not here describe the thousand wonders met with in this little oriental world, because we hope to visit the same region during the coming summer, and may thus be able to describe, more correctly and vivid-

ly than at present, the scenes which are then presented to the eye. Suffice it to say, then, that though the road from Beyroot to Damascus is extremely rough, and often quite precipitous, yet, by hard riding, it was passed over in two days, though four days are commonly allowed for the journey. The party returned by the way of Balbec, and more at leisure. The English consul at Damascus is much attached to our missionary, the Rev. Eli Smith, and is anxious that he should make that city the seat of his future labors.

Tyre was found to be larger, and more flourishing, than was expected. The predictions of Ezekiel, as to its total ruin, strictly apply to the city on the main land. This has indeed been as was foretold—like the top of a rock, a place to spread nets upon, and which should be built no more. The city, both on the island and the mainland, were destroyed by the Chaldeans, five hundred and seventy-three years before Christ. All the inhabitants were put to the sword, or led into captivity, the walls were razed to the ground, and it was made a terror and a desolation. Insular Tyre was afterwards rebuilt, and was taken by Alexander the Great. It has since been held by various nations, and passed through numerous changes. In 1784, it was a miserable village; its exports were a few sacks of corn and cotton, and a Greek, who was the only merchant there, could hardly gain a livelihood. During the last thirty years, however, it has begun to revive, and has now about four thousand inhabitants, and our own flag, and those of most of the commercial nations of Europe, wave over the houses of the respective consuls.

Miscellaneous.

From the Philadelphian.
MONTHLY CONCERT.

What are the practical results of the Monthly Concert? One of the results which should evidently follow from an enjoyment of this deeply interesting occasion, is a greater sympathy for the heathen world.

This sympathy should manifest itself first in *prayer*. Listen then to the prayer of the pulpit, of the social circle, of the family altar, and of the closet, and is there that opportunity—that strong faith and that holy enthusiasm and agony of spirit, which the miseries and coming woes of perishing millions demand? Is it the burden of the prayers of God's people on all occasions, that he would hasten the fulfilment of prophecy and the accomplishment of his promises respecting the salvation of this entire world?

Again, this sympathy for the heathen should manifest itself in *giving*. Examine then the charities of the church in this particular. Doubtless there is a great increase on the whole, but in comparison with the objects to be obtained, how far short does the church fall of doing her duty. The men of the world shame us by the munificence of their liberality, in schemes which are only temporary.

Probably more is now being expended upon some of the public improvements adjacent to this city, than has ever been spent in the cause of missions by the church of God. Men who have nothing apparently to gratify but their pride, will spend sixty and seventy thousand dollars in building palaces for their dying bodies, and yet the follower of Christ, to afford dying millions a home in the paradise of God, gives not as many thousand cents. Railroads are built—inclined planes are thrown over the towering mountains—canals excavated through solid rock—bridges thrown

over rivers—colleges, alms-houses and penitentiaries, whose foundations stand on thirty and forty hundred thousand dollars are reared, and yet, for the salvation of a world, not enough is given annually to build and send out five ships. Twenty-five cents is as much as some ever think of giving monthly to this great cause.

Again. This sympathy waked up at our Monthly Concerts should manifest itself by *doing*. It is not enough to attend a Monthly Concert and listen to the sad tale of heathen degradation and woe. It is not enough to shed the tear of sympathy, to send up the imploring cry for God's aid—to give according to our ability. This is all well in its place. But if this is all sincere, will it not be followed in all cases when it is at all practicable, by active efforts to advance the cause of God in all portions of the earth? Examine then into the history of the members of our churches, into their *monthly history*. What are they doing? How many of them have you to labor and die among the heathen? How many have it now in contemplation so to do? One perhaps in a thousand. The great majority are doing absolutely nothing. If they were responsible for the world's renovation, it never would be recovered to God—at least not till after a young eternity had rolled round its tardy years. You cannot obtain their assistance in any cause which has for its end the salvation of multitudes dying within the precincts of the very city in which they live. I know of a Sabbath school of two hundred and thirty-four children—children who stand in the utmost need of instruction, and yet not one of all the many followers of Christ, who live within twenty minutes' walk of it, have as yet offered to spend two hours on the Sabbath in promoting its benevolent and holy objects. And in almost all the Sabbath schools of this city, I am informed there is a lamentable deficiency in competent teachers.—What, I ask again, are the practical results of the Monthly Concert? Oh if a man's conduct is a fair criterion of his character, as the Saviour of the world has informed us, what a dreadful deficiency there is somewhere in the church of God! What a fearful scene will the death bed of many professors of religion present by and by. What piercing cries from disappointed and deceived thousands and millions will be heard at the judgment—Lord, Lord, open unto us! open unto us! O that God would give to us all, a spirit of uncompromising, heart searching and unfeigned repentance! Is it not approaching to a religious farce, to set apart seasons for such high and holy enterprises, and do after all next to nothing to secure the great end in view? What are the tears shed over a recital of Pagan woes, and the benevolent wishes expressed in their behalf worth in the sight of God, if they are not followed by energetic and persevering labors to do them good. All are not so situated as to render it practicable for them to go personally to the heathen. Such should give *according* to their ability. All cannot give. Such should be much at the throne of grace. O ye who profess to love the cause of God on earth, do, by the estimate you entertain of the soul's value, and the final approval of him who shall sit upon the white throne, pray and give and labor a thousand times more than you have ever yet done. Time is short. The soul is precious. God is just. Heaven is blessed, and hell terrific.

D.

The following interesting description of a religious meeting of slaves in Virginia, is from the pen of Doctor Reed. See Journal of his visit to the United States.

"By the law of the State, no colored persons are permitted to assemble for worship, unless a white person be present and preside. On this account, the elders of Mr. Douglass's church attend in turn, that the poor people may not lose the privilege they prize. At this time, two whites and two blacks were in the pulpit. One of the blacks, addressing me as their 'strange master,' begged that I would take charge of the service. I declined doing so. He gave out Dr. Watts's beautiful psalm, 'Show pity, Lord; O Lord, forgive,' &c. They all rose immediately. They had no books, for they could not read; but it was printed on their memory, and they sung it off with freedom and feeling. There is much melody in their voices; and when they enjoy a hymn there is a raised expression of the face, and an undulating motion of the body, keeping time with the music, which is very touching.

"One of the elders then prayed; and the other followed him, by reading and exposition of Scripture. The passage was on relative and social duties; and I could not avoid observing how it reflected on the conduct of the white, and pleaded for the poor slave. They sang again, 'Come we that love the Lord,' and with equal freedom and pleasure. The senior black, who was a preacher among them, then offered prayer, and preached. His prayer was humble and devotional. In one portion of it he made an affecting allusion to their wrongs. 'Thou knowest,' said the good man, with a broken voice, 'our state—that it is the meanest—that we are as mean and low as men can be. But we have sinned—we have forfeited all our rights to *Thee*—and we would submit before *Thee* to these marks of thy displeasure.'

"He took for the text of his sermon those words, 'The Spirit saith, Come,' &c. He spoke with connexion of our original distance—of the means provided for our approach and redemption—of the invitation as founded on these—and closed by an earnest and well sustained appeal to them to act on the gracious invitation. 'Ah, sirs,' he exclaimed, 'do you ask what it is to come? Oh, it is to know your own weakness; it is to know your own unworthiness: it is to know that you are sinners, and ready to fall into hell for your sins; it is to fly to *Jesus Christ* as your help and your Saviour; and to cry, 'Lord, save, or I perish.' To come! Oh, it is to fall down at his feet—to receive him as your new Master—to become new creatures—and to live a new life of faith and obedience,' &c. 'Oh, sirs,' he continued, 'that you would come! How can I persuade you to come! I have seen the good and the evil. I have seen the Christian dying, and have seen the sinner dying.' He spoke of both; and then referred to his own experience—the change religion had made in him—the happiness he had had since he knew it—the desire he had that they should be happy likewise. It was indeed a very earnest and efficient appeal.

"The other man of color followed with a spontaneous address, meant to sustain the impression. He had some conceit and forwardness in his manner, but much point in what he said. He concluded by noticing what had been doing among them lately; and by calling on those who were really concerned to

come to the Saviour, to show it by occupying the anxious seat. They sang again; and, while singing, some forms before the pulpit were cleared, and about twelve persons knelt down at them with great seriousness of manner. There was no confusion, and the act of coming out does perhaps less violence to their feelings, as they are a small body, and are on an equality. One of the elders now took the matter into his hands, and offered prayer. Had he sought to cool down the state of feeling, it could not have been done. But there was no need for this; for there was no extravagance. They then rose, and sang, and separated. This was the first time I had worshipped with an assembly of slaves; and I shall never forget it. I was certainly by sympathy bound with those who were bound; while I rejoiced, on their account, at that divine truth which makes us free indeed, which lifts the soul on high, unconscious of a chain.

"Much has been said, and is still said, about the essential inequality of the races. That is a question which must be settled by experiment. Here the experiment was undoubtedly in favor of the blacks. In sense and in feeling, both in prayer and address, they were equal to the whites; and in free and pointed expression much superior. Indeed, I know not that, while I was in America, I listened to a peroration of an address that was superior to the one I have briefly noted to you."

From the New York Observer.

REVIVAL IN THE DEPARTMENT OF SAONE-AND-LOIRE.

BOLBEC, (Lower Seine,) May 19, 1835.

The Evangelists ordered to desist from preaching. New progress of the kingdom of God. Liberty to preach the Gospel restored.

The important work going on in the department of Saone-and-Loire continues to attract the attention of all the friends of the gospel in France and French Switzerland. I have already communicated to you, in two letters, the principal details which had reached me on this subject, in February and March last. Yesterday I received a letter from Geneva containing very interesting news upon the same subject.

My second letter led you to anticipate that the labors of our evangelists would meet with opposition. Already Mr. Zipperlin, the pastor, had been disturbed at Macon, and could not exercise his ministry with the same liberty as before. The fears of Christians were but too well founded. An order was sent on the part of the civil authorities to the three evangelists, Messrs. Hoffman, Zipperlin, and Achard, requiring them to desist from preaching. The reasons for this prohibition were that these evangelists were not French by birth; that they had studied at foreign schools, and that two of them had been ordained in a foreign country. The prohibition was founded in a great and palpable error; for the magistrates applied to free pastors the conditions exacted from pastors who are members of the National Reformed Church; and because the latter must be French, in order to be paid by the government, they concluded that pastors who are not paid, ought also to be French. This was evidently confounding two things wholly distinct, and that the civil authorities could commit so great a mistake, shows how ill acquainted they were with the facts relating to religion.

Two of the evangelists, Messrs. Achard and Zipperlin, ceased to hold religious meetings. As to Mr. Hoffman, he had been ordained in France, and this circumstance authorized him to continue his preaching; he

was only threatened with a law-suit, which, in all appearance, will now be abandoned.

The bishop of Autun and the priests of the department, who instigated these severe measures against our evangelists, exulted in having attained their aim to so great a degree, and declaimed violently from their pulpits against the preaching of these foreign pastors. They boasted of having shut their mouths; for it is characteristic of popery to prevent its adversaries from speaking whenever it can. When the Catholic priests are feeble and find themselves in a minority, they cry out for liberty. But when they are the strongest, they neglect no means, no artifice to prevent the free preaching of the Word of God. It suits them to stifle all discussion, to enslave the consciences of others, and to speak only themselves. It is an excellent method, truly, of being always right; for when opposers can no longer raise their voice to disprove her doctrines, the Romish church demonstrates easily that she teaches the truth and nothing but the truth.

But the joy of the bishop of Autun and other priests was brief. Ours is not an age when all religious discussion can be suppressed, and we have a charter which protects our rights. Under the reign of Charles X., the affair would have soon ended: the prefect would have had the three evangelists conducted to the frontiers by soldiers; the owners of the houses where the religious meetings were held would have been threatened with imprisonment, and all would have been reduced to obedience. Unhappily for the Romish church, her priests no longer possess the power, and they must give up their disposition, however inclined they may be to be despots. As soon as Mr. Zipperlin was prohibited from his duties, Mr. Adolphe Monod, who is a native Frenchman, went to preach at Macon, and the presence of this eloquent speaker still drew crowded audiences. Thus, the Romish ecclesiastics had changed one evil for another which was greater; for the preacher whom they had reduced to silence was succeeded by one more powerful. The only evil resulting from these severe measures, was the interruption of preaching in the villages and in the country. But, on the other hand, the persecution drew public attention still more to this work of evangelization, and gave occasion to the frequent inquiry, why peaceable men who prayed for the King, were forbidden to preach the gospel to such as came to hear them.

Some who had begun to be serious were encouraged to persevere, by this slight persecution; for nothing is better adapted than trials, to strengthen the faith of those who desire really to come to God. A young Catholic recently converted, said to one of the evangelists: "They can put you in prison, but they cannot imprison the Lord Jesus Christ." At Tournus, the members of the small flock became more closely united than ever. They petitioned the government for the return of their pastor. A young Catholic from the country, who has acquired, since his conversion, some knowledge of the word of God, leads the small meeting of Tournus, and this church, trusting in the Saviour, is as flourishing as it has ever been.

Mr. Hoffman, who continues to preach in the town of Chalons, finds his ministry abundantly blessed. At Easter, he dispensed the communion to the converted members of his church, and the next day he wrote the following details, which you will read no doubt with interest.

"I spend part of the night in writing to you the circumstances attending the celebration, for the first time, the Lord's Supper at Chalons-on-the-Saone. In this, as in every thing since the beginning of my ministry here, we have been abundantly blessed of our Head and Saviour. Tears were shed during the performance of this holy feast, tears of gratitude and love. A deep interest was manifest, not only on the part of those

who partook, but also of all assembled at this simple and affecting ceremony! Fifty or sixty people came to the holy table, among whom were a few women, and all much affected and serious. * * * Much good has been effected by addressing particular passages of Scripture to each communicant. Many wept among those who did not partake of the supper; some came after the meeting, to tell me they desired to be considered members of the church, though they had not taken communion, which they were unwilling to do before being fully informed on the subject.

"Several Jews attending our meeting for communion, that night I preached on the resurrection, taking for my subject the *dry bones* of Ezekiel, endeavoring to show the literal sense of the prediction applied to the Jews, and taking occasion to speak of the resurrection of the body, and also of spiritual resurrection. These Jews invited me to attend their ceremonies the next day. In the morning after their meeting, the Rabbi, the person officiating at sacrifices, and one of the race of Aaron, came to see me, bringing two loaves of unleavened bread and a book of prayers. We read together in Hebrew some chapters of Deuteronomy. The rabbi is a pious and educated man; he, and the person officiating at sacrifices, asked my permission to come and see me. They seemed to have a great affection for me. Poor people! they have so much need of persons to love them, and are so eager for tokens of regard! I spoke to them of the Messiah whom they expect, endeavoring to point him out to them in the type of Moses, and to make them discern the spiritual meaning of the ceremonies of the law. They appeared to me ready for the knowledge of the Lord Jesus: they went so far as to say, perhaps this is the Messiah! * * * What a blessing it would be for us to see the hour of deliverance begun for Israel! This circumstance doubles my attachment to my dear flock at Chalons. Oh! pray for Israel in a special manner! Give the Lord no rest until he has made Jerusalem a praise in the earth, until the prophecy of the New Testament is accomplished, even that resurrection of the dead of which the conversion of the Jews will be both the signal and the instrument. Oh! come, Lord Jesus, come quickly."

While Mr. Hoffman labored with so much zeal at Chalons, and Mr. Adolphus Monod directed the religious meetings at Macon, Christians at Paris were taking measures to enlighten government on the existing facts, and petitioning that the evangelists should again have liberty to exercise their ministry. This was an essential, fundamental question, of the utmost importance to our efforts for evangelization. Had the arbitrary step taken against the pious preachers of Saone-and-Loire been sanctioned, all our guaranties would have been threatened, and all our hopes endangered. But the government understood that the charter allows liberty to all religious opinions, and that the exercise of no worship whatever could be lawfully forbidden. They further knew, that when a pastor asks no salary from the public treasury, the same conditions are not required of him as of one who is salaried; and that, besides, French citizens have the power of choosing whom they please for a minister. These considerations have induced the political government to leave evangelists at liberty to preach the word of God. It should be added, also, that the members of the government are, in general, favorable to Christian preaching, being sufficiently enlightened to know that the gospel is the firmest supporter of social order, and much solicitation was not requisite to induce them to revoke the severe measures against the evangelists.

Mr. Zipperlin then resumed his preaching at Macon, after an interruption of nearly six weeks, and in a letter dated the 24th April, expresses, in the following terms, his faith and gratitude:

"I then took again possession of this pulpit, from which I had been banished for six weeks. My heart was full; I could preach and pray with fervor, and I believe I could say sincerely that I was constrained by the love of Christ, when soliciting my hearers to leave the broad road and enter in at the strait gate. Though the service lasted more than an hour and a half, I do not recollect ever to have seen an audience more quiet and devout. May our merciful God and Father add his blessing to my resumed labors, and give me in future more fidelity, more love, more compassion for souls! O my Father! I consecrate myself anew to thy service! take possession of all my affections; of my whole being! May I have no other joy than that of serving thee faithfully, no other sorrow than that of offending thee! How solemn is life, beloved brethren! years roll away rapidly, and drag us on in their irresistible course. Soon eternity will be here; soon we must render up our account. Oh! work then while it is day; watch and pray, for the time is short."

Thus, thanks to the Supreme Arbiter of all things! the intrigues, the calumnies and machinations of the adversaries of the gospel have turned to their own confusion. The Romish clergy first tried to render evangelists odious and contemptible, uttering against them from the pulpit base slanders; but the more they endeavored to injure these servants of Christ, the more the people took their part. The clergy attempted then to impose silence upon them, calling in the aid of the civil authority; but all the voices of the faithful preachers were not stifled, and now liberty to preach is restored. The result is, the priests of Saone-and-Loire are ashamed of having chosen such arms, the arms of tyrants, to sustain their priestly pretensions. A good cause does not fear the light, it does not shrink from opposition; but the papists feel that their cause is bad, and hence they seek to prevent the truth from being heard. God has brought good out of evil, and has turned the devices of Satan into a means of advancing his kingdom.

Probably I shall soon have good news to communicate to you from this department. The harvest appears to be ripe, and ready to be gathered; the laborers are active, zealous, full of faith and zeal; some churches are already established upon a solid foundation, and go forward with fidelity. Every thing permits us to hope for great things. But evangelists are wanting. The Evangelical Society of Geneva have made a pressing appeal to young pastors who may be willing to devote a few years, or even months, to this interesting work. At present this appeal has produced no effect. Pray that the Lord may send laborers into his harvest. Pious schoolmasters are also needed in the department of Saone-and-Loire, and are not to be found. Let us wait patiently the accomplishment of God's wise designs. He who has opened this wide door, will certainly send laborers; having begun so good a work, he will carry it on. Let us not forsake God, and God will not forsake us.

I am, &c.,

G. DE F.

APPOINTMENT OF MISSIONARIES.

At the monthly meeting of the Baptist Missionary Board on Monday, 31 instant, six brethren received a new appointment as Missionaries of the Board. One goes to France, one to China, two to Burmah, and one to Madras. These brethren, who are married, or are to be married, except one, are all expected to embark from this port, with their companions, to the respective places of their destination, in the month of September. The missionaries to the east, will be accompanied, it is expected, by the Rev. Mr. Sutton and his family, of the Orissa Mission, with two or more missionaries with him, making in all, a family of not less than fifteen souls.—*Boston Watchman*.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 5, 1835.

NOTICES OF NEW PUBLICATIONS.

"*Memoirs and Remains of JOHN OLIPHANT, of Auburn, New York.* Auburn, published by H. Ivison & Co., 1834."

This is a small book, but for those who thirst after the "wisdom that is first peaceable, gentle, and easy to be entreated," it is not inferior to many with more imposing pretensions. Mr. Oliphant was born in England, and moved to this country in the early part of his life. He lived and died at Auburn, New York. His history was remarkable, not for any personal achievements in the theatre of public action, but for the triumphs of divine grace in his heart. Rarely has it been our privilege to read of one who in life and death, more beautifully illustrated the gospel of Jesus Christ. He was a Christian after the good old stamp of our fathers. He lived by faith, not by feeling, nor by works. The exercises of his last days were not unlike those of Payson. The closing scenes were indeed wonderful. No one can read the book with proper attention, without being made wiser and better by the perusal.

INFERNAL CONFERENCES, OR DIALOGUES OF DEVILS, BY THE LISTENER, Norwich, 1835.—This is the reprint of an old work—dating some seventy-five or eighty years ago. It appears without the name of its author, who we believe was a Scotch clergyman in London, by the name of McGowan. We have not read the book since our boyhood. It is chiefly satirical—hits off the objectionable peculiarities of all denominations, but is leveled chiefly at the Catholics; and notwithstanding its repulsive title, contains a good many shrewd things. It was better fitted for those times than for these; but is worth a perusal, and is adapted, we think, (speaking from a general recollection of its contents,) to do good at the present day.

ITEMS OF NEWS.

Meetings have been held in Boston, Portland, and New York, for the purpose of expressing public disapprobation of the measures pursued by the Northern abolitionists. Whether they will have the effect to allay or increase the present excitement, remains to be seen.

Mr. McCalla has been delivering lectures on Popery, in the Park Street Church, Boston.

A colored school in Canaan, N. H., having become, for what cause we know not, unless it was the crime of color, obnoxious to the citizens of that place, it was voted in town meeting, that the building in which it was kept, be removed. Accordingly, the committee, with about three hundred others, executed the vote by hitching between ninety and one hundred yoke of oxen to the building, and drawing it about half a mile, and leaving it in the midst of a swamp! A most magnanimous act, truly!

Professor Newman, of Bowdoin College, has recently published a work entitled "*Elements of Political Economy.*"

The twenty-sixth Annual Meeting of the American Board of Commissioners for Foreign Missions, is to be held in Baltimore, beginning on Wednesday, the 9th of September, at 10 o'clock, A. M. Sermon by the Rev. Dr. Miller, of Princeton.

Commencement of Amherst College took place on the 26th ult. Thirty-eight young men were admitted to the degree of A. B. The Oration before the Literary Societies was delivered by the Hon. Edward Everett. Subject, "The influence of popular education on National Literature, Politics and Religion." This performance is said to have fully sustained Mr. Everett's high reputation.

The Rev. Jonathan Condit, of Longmeadow, was elected Professor of Rhetoric and Oratory, in place of Rev. Mr. Worcester, resigned.

For the Religious Intelligencer.

Messrs. EDITORS:

In your paper for August 1st. I noticed a letter from the Rev. Dr. Beecher to the editor of the Christian Spectator, dated Boston, December 18, 1827, preceded by a statement of the Rev. J. Mitchell, to whom the letter was originally addressed, and accompanied by some remarks of your own; the whole of which is calculated to awaken much curiosity in the public mind, and to leave the impression that *somebody* has been guilty of a gross "violation of decorum and confidence." The letter, it seems, had been previously printed in a pamphlet form, and somewhat extensively circulated. Mr. Mitchell, to screen himself from suspicion, declares that he has "had nothing to do with the printing of the letter, nor any knowledge of the author or authors of the measure, or of their motives." In your remarks, although you do not call any person by name, yet there is an insinuation which is evidently intended to fasten suspicion on a particular individual. You say, "Who is it that obtains copies of confidential letters of living men, in regard to subjects of the utmost delicacy, and sends those abroad upon the wings of the wind? *Who is it?* Is it the same man who lately published extracts from the confidential letters of Dr. Humphrey, Professor Stowe and others?" Now permit me to say, that although I do not know by whom the letter was published, I do know that it was not published by the person on whom these questions are intended to fasten suspicion. The first knowledge he had of its publication, was obtained by the reception of a copy through the mail. Permit me also to state, that although I know not at what office it was printed, I have ascertained to my satisfaction, that it was not originally printed in Connecticut; and that it was not given to the public by any person residing in Connecticut, on whom, so far as I know, any suspicion has rested. The probability is, that no person residing in Connecticut has had any concern in the affair.

But how was the letter obtained? On this point, I may, perhaps, be able to give some information. Nearly two years ago, I saw a copy of this letter in manuscript; and was informed that a copy was sent by Dr. Beecher himself to a friend soon after it was written. This was seen by a few individuals, some of whom

took commission been given, agency ignorant You at this know rant of will have ter was Nettles for a s "spirit speaks ton. A few me Louis Evans he was slander written stantiat been in character Now m that it these vindica has done hably e on the self just ters in Profess versatiler. W to deci to whic But are cu Beeche more of this res think Dr. B fore th if you opinion you of public sentin Nettles ton ha denial any r know Conn in pro to pro chure

took copies for their own satisfaction, but with no permission to publish it. To what extent copies have since been multiplied, the person to whom the first copy was given, has no means of ascertaining; and by whose agency it has now been given to the publisher, is also ignorant.

You ask, "Why was this confidential letter published at this time?" I cannot answer this question. As I know not by whom it was done, I am of course ignorant of the motives by which he was actuated. But I will hazard a conjecture. One object for which the letter was written was, to vindicate the character of Mr. Nettleton. My conjecture is, that it is now published for a similar purpose. It is manifest that the same "spirit of unrelenting hostility" of which Dr. Beecher speaks in this letter, is still directed against Mr. Nettleton. A rude attack was made upon his character a few months since, in an article published in the St. Louis Observer, which was copied into the New York Evangelist. About the same time, in another quarter, he was charged with being the author of a false and slanderous report, and pains have been taken to procure written certificates from different individuals to substantiate the charge. In the meantime stories have been industriously circulated, calculated to injure his character, and to "destroy or neutralize his influence." Now my conjecture is, (and the reader will bear in mind that it is only a conjecture,) that some person knowing these facts, has given this letter to the public, for the vindication of Mr. Nettleton's character. Whether he has done right, I will not undertake to say. He probably considers himself justified in what he has done, on the same ground that Dr. Beecher considered himself justified in exhibiting private and confidential letters in evidence, on his late trial, and in calling on Professor Stowe to relate private and confidential conversations between himself and Dr. Woods and Dr. Tyler. Whether he judged correctly, I shall leave for those to decide who are acquainted with the circumstances to which I have alluded.

But you say, "The relations of the parties concerned, are entirely changed."—"Since that time he [Dr. Beecher] has had occasion to see more of Mr. Finney and more of Mr. Nettleton than he had ever seen before." In this remark, so far as it relates to Mr. Nettleton, I must think you labor under a mistake. My opinion is, that Dr. Beecher saw very much more of Mr. Nettleton before the date of this letter, than he has seen since; and if you mean to intimate, that he has entirely altered his opinion of Mr. Nettleton, I would ask what proof have you of the fact? When or where has he ever said either publicly or privately any thing inconsistent with the sentiments expressed in this letter in reference to Mr. Nettleton? His language in the letter is, "Mr. Nettleton has served God and his generation with more self-denial, and constancy and wisdom and success than any man living. I witnessed his commencement, and know his progress, and the relative state of things in Connecticut especially, and what (but for his influence in promoting revivals, and exciting and teaching others to promote them,) might have been the condition of the churches in those days of revolution through which they

have passed? And considering the extent to which his knowledge and influence have extended, I regard him as beyond comparison, the greatest benefactor which God has given to this nation. In anticipation of the attack which may be, and probably will be made on him, though I am pressed immeasurably with the warfare, yet I am sure of this, that so long as God spares my life and powers, there is one man certainly in New England, (I know there are thousands,) who will consider that in defending him, he defends the cause in one of its most vital points." "While I live, I am pledged to brother Nettleton, by affection and gratitude and duty, and nothing could grieve or alarm me more, than to witness in New England any finching or any temporizing in regard to him." Such was the language of Dr. Beecher in 1827. But you say, "Since that time, he has had occasion to see more of Mr. Nettleton than he had ever seen before." And do you mean to insinuate that his views and feeling are changed—that he has violated his pledge, or is disposed to violate it? If so, I ask for the proof.

PHILANDER.

REMARKS.

It seems that our respected correspondent entertains the same opinion of this business that we did. He thinks it so little creditable to "somebody," that he is willing to clear the "particular individual" supposed to be alluded to by us, from the discredit of having had "any concern in the affair." The publisher then, whoever he may be, cannot flatter himself, we think, that he has done Mr. Nettleton a very acceptable or worthy service, in doing that of which a friend of Mr. Nettleton is ashamed for Mr. Nettleton's sake. Whatever enemies Mr. N. may have—we hope he has not so many as he seems to imagine—we think he may well say, "Save me from my friends,—at least from such friends as this anonymous publisher,—and I will take care of my enemies."

With regard to Dr. B.'s having seen more of Mr. N. since the date of his letter, our correspondent has not correctly taken our meaning. Dr. B. may have personally conversed with Mr. N. less latterly than formerly; but he has seen more of Mr. N. as he has stood before the public—as we all of course have. How far the prejudices which we fear have too much possessed the mind of Mr. N. towards some good men who have not ceased to love him—how far the conversations he has held with regard to them, on we know not how many occasions, nor how much to their injury—how far his general course for the last few years, as compared with the kind of labor he was so arduously and successfully engaged in formerly, may have modified the views of Dr. B. in respect to him, we are not authorized to say, and did not mean to intimate in our former article.

As we do not care to give this matter any further consequence, we shall not enlarge in our remarks. The several individuals whom the public would be most likely to suppose concerned in it are now cleared. The letter was not published by Mr. Mitchell, nor by Mr. Nettleton, nor, as Philander believes, by any one in Connecticut. Of Course East Windsor had as little to do with it as New Haven. It remains, then, that it was "done in a corner," by some one—no matter who—

who did not think it creditable enough to be done in the light. No one is likely to plagiarize the credit of it, or to give the author any occasion to come forth and complain "tulit alter honores!"

For the Religious Intelligencer.

CONFERENCE OF THE CHURCHES.

These meetings, which were held in many churches in Connecticut and Massachusetts a few years since, and which were deeply interesting, and very successful in promoting the cause of Christ, have, after a long suspense, been again revived.

The first of a new series was held at Derby, on Wednesday and Thursday, the 26th and 27th of August, and was of an interesting character. Ministers and Delegates from about fifteen churches attended, and although most of the reports from the churches were rather barren of interest as to revivals and conversions, yet there appeared an awakening of interest in the hearts of the members which presages good. A few of the reports were, however, decidedly cheering. In the churches at Humphreysville and Westville, revivals are now in progress, with considerable power, and some facts like the following were recited. A few days since a wicked man whose wife had left home to attend a religious meeting, was so enraged as to pursue and order her back, and kept her in the house. The next day he was struck under deep conviction, and in awful distress was led to the meeting to ask the prayers of God's people, and was soon brought to rejoice in hope.

The addresses at the conference were listened to with fixed attention by a large audience; and a very happy impression was made. Some cases of special feeling, both on the part of Christians and of the impenitent, was made known before the conference broke up; and it is to be hoped that a good report will be heard from that place.

The Delegates appeared to be actuated by one spirit, and were much refreshed and strengthened in their Christian feelings, and it is confidently believed returned to their respective churches with something of a spirit of revival, and a purpose of a new consecration of themselves to God.

Another meeting of the conference is appointed at Humphreysville, on Tuesday and Wednesday, the 15th and 16th of September, at Milford in two weeks after that at Humphreysville, and at Salem Bridge in two weeks from the meeting at Milford; at which places it is to be hoped a still larger number of churches will be represented.

The organization of the present conferences, is the same as those formerly held, except that instead of being composed entirely of laymembers of the churches, they are also attended by the pastors. It was gratifying to see so many of the pastors present, and to witness the good feeling and interest manifested by them in the object.

A.

ORDINATION.

Ordained on the 29th of July, over the Church and Society of North Branford, Connecticut, Rev. Henry B. Camp. Introductory prayer by Rev. Timothy Gil-

lett, of Branford; sermon by Rev. Abram C. Baldwin, of Springfield, Massachusetts; ordaining prayer by Rev. Mr. Dodd, of East Haven; charge to the pastor by Rev. Dr. Smith, of Durham; right hand of fellowship by Rev. Henry Gleason, of Durham; charge to the people by Rev. Aaron Dutton, of Guilford.

For the Religious Intelligencer.

Messrs. EDITORS:—

In your paper of the 29th August, page 203, it is alleged as a fact, from the Temperance Intelligencer, that the two Hebrew words *iaïn* and *tirosh*, commonly translated *wine*, express totally different substances. [That is, *must*, or unfermented juice of the grape, is a totally different substance from *wine*, the fermented juice of the grape!]

2. That *iaïn*, the same as our *wine*, expresses a substance which intoxicates; the fermented juice of the grape, and the use of it is uniformly spoken of with *disapprobation*. It is not to be considered one of the good creatures of God, more than any *putrifying* substance.

3. That the other word *tirosh*, *must*, or unfermented juice of the grape, is uniformly spoken of in the language of commendation.

Now, sir, I find in my Hebrew Bible, that when Melchisedick met Abram, on his return from the slaughter of the kings, he brought bread and wine, *iaïn*, a present to him, and he blessed him and gave him a tithe.

Is *wine* here mentioned with *disapprobation*? Would Melchisedick offer to Abram a worthless or pernicious liquor? Gen. xiv. 18.

In the blessing pronounced by Jacob on Judah, Gen. xlix. 11, wine, *iaïn*, is mentioned among the good things which he was to enjoy.

In Exodus xxix. 40, a hin of wine, *iaïn*, is directed as a part of the burnt offering. In Leviticus xxiii. 14, the fourth of a hin of wine, *iaïn*, is directed as a part of the drink offering. In Numbers xv. 5, the injunction is repeated. Now, sir, is *wine*, in these passages, mentioned with *disapprobation*? Did God direct a *worthless* or *pernicious* liquor to be offered in solemn sacrifice, with flour, and oil, and the flesh of an unblemished animal?

In Isaiah xxxv. 1, men are invited to buy *wine*, *iaïn*, and milk, without money and without price. The expressions here are figurative; but would *wine*, if a worthless, disapproved, or dangerous liquor, be united with *milk*, the most safe and nourishing liquor, in representing the blessings of the gospel?

In Proverbs ix. 2, wisdom is represented as having mingled her wine, *iaïn*, among other preparations.

In Hosea iv. 11, we are told that whoredom and wine and *new wine*, *tirosh*, take away the heart. Is *tirosh* here spoken of with commendation?

Now that *new wine*, or *must*, was an inebriating liquor, we have certain proof in Acts ii. 13, 15; for when the gift of tongues was given to the first Christians, and they spoke in divers languages, they were charged with being full of *new wine*, for such is the ex-

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press meaning of the original word. But Peter assured their accusers, that these men were not *drunken*. Here inebriation is charged upon new wine; and if so, its use was no more entitled to commendation than that of wine. The use of either or both might be *right*, but the abuse of either was *wrong*.

Now, sir, if the friends of temperance will confine their efforts to what is *practicable*, they will do great good. If they go too far, they will occasion a reaction, which will injure the cause. My opinion is, that if they attempt to suppress the use of fermented liquors, *public sentiment will not support them*, and they will weaken opposition to the use of ardent spirits.

OBSERVER.

From the New York Evangelist.

Dear Brother—Last Friday evening I attended a very interesting meeting which was held in the lecture room of the Mariner's Church. Just before the close of the meeting, a gentleman arose and made a remark somewhat like the following: "Dear friends, when I came to this church two years ago, I was as vile a wretch as ever breathed; but I thank God that I ever was permitted to hear a warning from a sailor's lips. It was here that I received my first religious impressions. I gave my heart to the Lord, and now I am bound for heaven. Early last Wednesday morning, I arose and saw my property, which was not insured, consuming amid the flames; but, having property in heaven which fire cannot consume nor many waters wash away, I looked to Jesus and smiled, and from my heart thanked him for religion. I went home and told my wife my property was destroyed—she smiled and said, 'The Lord has given and the Lord has taken away, blessed be the name of the Lord.'" G. W. B.

THE ONLY ATHEISTIC GOVERNMENT.

The family, the foundation of the Political Edifice.

There never has been but one government professedly atheistic. The National Assembly of France, in the commencement of the revolution, appointed a committee to inquire and report whether there were or ought to be a God; and the committee reported, that there could be no liberty on earth while there was believed to be a God in Heaven; and that there is no God; and that death is an eternal sleep. The assembly adopted the report, abolished the Sabbath, burnt the Bible, instituted the decade, and ordained the worship of the Goddess of liberty, in the person of a vile woman. But the consequences were too terrible to be endured; it converted the most polished nation of Europe into a nation of fiends and furies, and the theater of voluptuous refinement into a state of blood. The mighty mind who governs the universe—whose being they had denied, whose word they had burnt, whose worship they had abolished, whose protection they denied, and whose wrath they defied—withdraw his protection, and gave them up; and with the ferocity of famished tigers, they fastened on each other's throats, and commenced the work of death; till quickly few were left alive to tell the tale of woe. And yet this dreadful experiment these men would repeat upon us. The entire corroborating action of the government of God, with all its satellite institutions, they would abolish, to let out upon society, in wrath without mixture, and without measure, the impatient depravity of man.

The family—the foundation of the political edifice, the methodizer of the world's business, and the main-spring of its industry—they would demolish. The family—the sanctuary of the pure and warm affections,

where the helpless find protection,—the wretched, sympathy,—and the wayward, undying affection, while parental hearts live to love, and pray, and forgive,—they would disband and desecrate. The family—that school of indelible early impression, and of unextinguished affection—that verdant spot in life's dreary waste, about which memory lingers—that center of attraction, which holds back the heady and high-minded, and whose cords bring out of the vortex the ship-wrecked mariner, after the last strand of every other cable is parted—these political Vandals would dismantle. The fire on its altars they would put out; the cold hand of death they would place on the warm beating of its heart—to substitute the vagrancy of desire, the rage of lust, and the solitude, and disease, and desolation, which follow the footsteps of unregulated nature exhausted by excess.

The possession of the soil in fee simple, which to industry is like the action of the sun to the movements of the heavenly bodies, they would exchange for the common field—where men perform their tasks, and receive their rations, and eat, and drink, and sleep, and die—while infancy is committed to the tender mercies of state nurseries in which, during the experiment in France, about 9 out of 10 died—a system which by infanticide and disease had in half a century reduced one half the population of the Sandwich Islands, and were it to be universal and permanent, would in a century nearly depopulate the earth.

Thus would political atheism suspend the kind attractions of heaven upon us, and let out the storm of guilty passion, and by one disastrous wave, from stem to stern, making a clear breach over us—sweeping us clear of what patriots, and Christians, and heaven have done to render us happy.

It would unspiritualize our souls, cut off eternity from our being, to hang its leaden weights upon the wheels of our machine, till it run down and stop forever. It would teach us to regard accountability as a fiction, and right and wrong as obsolete terms, without use or meaning—while with signal consistency it anathematized the ministry of Christ; eulogized the most abominable crimes, and covered the most exalted virtues with contempt and obloquy.

Dr. Beecher.

FIRST PRINTING OF THE ENGLISH BIBLE.

It will be three hundred years on the 4th of October next, since the first Bible was printed in the English language. The New Testament was first published, without a date, but about the year 1526, in a duodecimo volume. In 1530 appeared the Pentateuch in the same form, reprinted in 1534, as a prelude to an edition of the entire sacred text, comprehending both Testaments. The completion of this honorable work was reserved for Miles Coverdale, and the impression appeared, October 4th, 1535, in a folio volume, printed in double columns, in a foreign secretary-Gothic type—as it is supposed, from the press of a Zurich printer. A perfect copy of this volume is not known to exist. Coverdale's book was reprinted, with more or less corrections and additions, in 1537, 1539, 1540, and yet more magnificently in 1548. The Bibles of these dates, are called under the names of those of Matthew, Taverner, Craumer, and the Bishop's; and are all printed in a handsome folio form, but are very difficult to acquire in a clean and perfect state. As the 4th of October next will occur on the Sabbath, it has been proposed that all clergyman should, on that day, preach upon the inspiration and divine authority of the Bible. We learn that a minute account of this first edition of the Scriptures, and other early subsequent editions, will be inserted in the 20th No. of the Repository and Observer, to be published about the 15th of September next.—*Boston Recorder.*

BLACKBURN.

Dear Friend,—I am glad to inform you that the temperance cause in this town is spreading with amazing rapidity; every obstacle that is projected by our enemies to retard our progress fails in its design, and seems rather to forward our cause. We have already about 780 members upon our books, who are in general acting consistently with the pledge. We have also divided the town and its vicinity into twenty districts; over each of these we have appointed a captain, whose business it is to visit all the members who have signed the week preceding, and any others, who may not have signed, who are suffering from the effects of drink, along with delinquents, if any. We are holding six public meetings every week, all of which are crowded to excess; they are chiefly addressed by reformed characters. The subject is much agitated, and very many are acting upon the principles who have not avowed themselves members. The Christian part of the community, in general, still stand aloof from us, and some of them are ridiculing our efforts. While they are praying that the kingdom of Jesus may speedily come, they are sanctioning, by their moderate drinking, that which is the chief cause of all unrighteousness, the parent of anger, malice, hatred, strife, contention, discord and wrath. We have to date the commencement of our prosperity from April 14th, 1835, when the Preston friends visited us. That day will not soon cease to be commemorated as the period of deliverance to many enthralled and abandoned drunkards, the commencement of a jubilee to many destitute and famishing families which I hope and trust will never end. I trust that the cause will still go on, until every drunkard is reformed, and a principle of aversion be implanted within the breast of every youth, that will deter him from ever daring to drink intoxicating drink. At one meeting last week we got 125 signatures. It is exactly five weeks since our Society was formed, and now we have 780 members, all tee-totalers. This week the jerry shop kept by Mr. Micle, in Darwin-street, is converted into a Temperance House.

JOSHUA MARGERISON.

May 19th, 1835.

From the New York Evangelist.

Brother Leavitt—I, for one, think that a PROBATION CLASS is much needed in the Presbyterian church. Suppose that in a congregation there are several persons who trust that they have submitted to Christ, but they have not yet united with any church. The minister forms them into a class for the purpose of giving them careful religious instruction in Christian doctrine and duty. He meets them at stated times, and treats them as a father would treat his children. At a proper time they are publicly received to full fellowship with the church. It is to me evident, that this plan embraces many advantages. I will mention five of them:

1. We shall thus avoid *hasty admissions* to the church. These are frequently connected with many evils. To countenance such admission, we have, as things now are many powerful inducements.

2. Protracted delay of openly professing Christ, will generally be avoided. Such delays, do as much, if not more mischief in the world, than hasty admissions. If, therefore, we can fix upon a plan by which we can avoid both these dangerous extremes, it is best for us to do it forthwith.

3. Happy opportunities will thus be afforded for solving the various doubts of young converts. I allude to their queries about doctrines, duties, Christian ordinances, the genuineness of their own hope, &c. &c.

4. By such a course, we can the more easily keep ourselves clear of religious controversy in time of revival. If any of the converts have any queries to propose about election and free agency, church government, and the

mode or subject of Baptism, let them come to the probation class, and there we will attend to the matter in such a way as not to disturb the revival. Merely giving some attention to such subjects in a season of revival, does not hurt the work; it is the *wrong* time, the *wrong* place, and the *wrong* manner of doing it, that produce the deplorable disasters. In the probation class we should calculate to do the work in the *right* time, in the *right* place, and (God assisting) in the *right* manner. This being done, the work of the Lord would, doubtless, be essentially promoted.

5. By this plan, converts will come into the church prepared to work for the Lord. In the class they can be freely told much which they need to know to fit them for contest with the powers of darkness. The ungodly world will soon see by this process, that we have some higher object in view than merely to get converts to join our churches; they will see that we are training up those who will bear the cross of Christ, those who will toil for Christ, live for Christ, and die (if need be) for Christ. Thus that standard of eminent holiness which brother Beecher recommends, will be promoted.

Yours,

J. R. J.

Revivals.

From the Vermont Chronicle.

NARRATIVE OF A REVIVAL OF RELIGION IN WOODSTOCK.

"There is joy," said the Savior, "in the presence of the angels of God, over one sinner that repenteth."

Surely, then, if on earth there be a scene above all others, to which the eye of the Christian or the gaze of celestial spirits will be turned with an intensity of interest, it is that of a church just returning from the field of labor, bearing her golden sheaves and shouting her harvest home. This, God, who is rich in mercy, has permitted us to witness. And now, for the glory of his name, the honor of the Great Head of the church, and the encouragement of his saints, we are bound to make known his deeds among the people, and talk of all his wondrous works.

Before entering, however, upon a narrative of recent interesting occurrences among us, it will be proper to sketch briefly the history of this church during the last three years. In the autumn of 1831, a protracted meeting commenced in this place under very favorable auspices, and in its progress was owned and blessed by the Great Head of the church. The people though destitute of a settled pastor, had, for several months previous, enjoyed the faithful labors of the Rev. Rufus A. Putnam, now of Chichester, N. H. And under God, to his many prayers and unwearied exertions chiefly, they owe the happy results of that meeting. Near its close, the writer, according to previous invitation, visited the place as a candidate for settlement, and entered with trembling into this whitened field of labor. In January, 1832, he was ordained pastor of the Congregational church and society. The good work which had commenced with the protracted services of the autumn previous, continued to progress with varied degrees of interest and power.

Through the whole of the ensuing year the Son of Peace abode with us; the spirit of grace and supplication remained in the hearts of the church. The evening conference and prayer meetings, as also the weekly meeting for inquiry, were well attended.—Every week, with scarcely an exception, new cases of conviction and conversion were brought to notice, and not a communion season passed by without the addition of such as we trust shall be saved to the church of the Redeemer. The whole number of persons admitted to the church

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by profession during the year ending September, 1832, was 56.

Encouraged by these circumstances, the church voted to hold a second protracted meeting, which was accordingly commenced precisely one year from the first. It was not however as richly blessed. Still the results were good, and the number of hopeful conversions amounted to about 20.

A few months passed on, and the delightful harmony which had hitherto prevailed in the church, gave place to unhappy jealousies, followed at length by the more open manifestation of an unbrotherly feeling, that soon marred the peace and prosperity of our Israel. Formal votes and disciplinary measures could not perfectly restore that heaven-born charity "which suffereth long and is kind." The removal of one difficulty but gave place to another, and trouble after trouble followed in quick succession, like the hurrying messengers of the tried patriarch. Thus it continued with us for more than a year. But early in the last summer the Spirit of God was manifestly present, arousing here and there a Christian brother or a beloved sister to an unusual engagemen in prayer.—These holy influences increased and spread among us, and the hopes of those who had still remembered Zion in all her afflictions, and wept and prayed for her in secret places, were greatly revived.

It was in consequences of appearances so favorable, that, after some consultation with a few of the brethren, the pastor appointed a protracted evening prayer meeting, as preparatory, should providence and the results of the meeting so direct, to other more public protracted services. It was well attended, and continued for nearly three weeks without interruption.—It resulted, we believe, in much good. The spirit of a prevalent wrestling prayer in the church was greatly increased, and several of the brethren and sisters from that time until the dear hour when the blessing came, went day and night with their hearts heavy within them.

Nearly at the same time an interesting boy, the only son of his mother, and she a widow, was removed from life under circumstances peculiarly painful. The effect of this strange dispensation upon the young companions and play-mates of the deceased was obviously beneficial, solemnizing the mind and disposing them to listen with a deep interest to the warnings and invitations of the gospel.

At the Sabbath school concert in November, I addressed the children present on the duty of daily secret prayer, and related in connection an anecdote illustrating the benefits of social prayer. These remarks deeply interested them at the time, and several of the boys agreed among themselves to commence immediately a social prayer meeting, which was accordingly done. Between 20 and 30 usually met from week to week at the house of some brother in the church. Cheered by these indications of awakened interest among the children, I publicly requested all the boys, who were willing to meet me for the purposes of prayer and religious conversation, to come to my house upon an appointed evening. This I continued to do from time to time. The attendance at each successive interview continually increased, and at the last, but a short time previous to the protracted meeting, more than sixty boys were present. Some of them were deeply convinced of sin by the Holy Ghost, while a few indulged a trembling hope in the only Saviour, and are now members of the church. Those meetings will not, I trust, be soon forgotten. They were always marked with a deep solemnity, a fixed and almost breathless attention, and a peculiar tenderness of feeling. At times, while addressing

them upon the claims of God's law, their character in his sight, and the all-sufficiency and worth of the Saviour, for the moment, I could not proceed, overcome with my own emotions, and interrupted by the expressions of feeling on the part of my little auditors. We wept together. One of our meetings closed with the judgment hymn—"O there will be mourning"—sung by the children with an evident effect upon their young hearts. We parted in silence and in tears.—As I closed the door after them, my heart breathed a prayer over these dear children, that in the last great day, they may be counted among the jewels, that shall forever adorn the brow of our Redeemer.

About the middle of November the church voted to hold a protracted meeting, and to invite the Rev. J. Burchard to conduct it, under the superintendence of the pastor. In the mean time the spirit of grace and supplication, which during the summer and autumn had been peculiarly marked among us, was greatly increased. How often was I told by some dear brother or sister of the church—"Sir, I never knew before what is meant by agony in prayer. I could not sleep the last night. I could do nothing but weep and pray, and pray and weep, all the night long, for the church and for sinners." We felt, indeed, that the crisis for our beloved Zion was at hand, and every day the conviction became more deep and irresistible, that unless God should speedily appear in his mercy, to build us up, judgments more awful than any we had yet experienced must befall us. This it was, that nerved the soul of many a dear brother and sister to a more intense feeling, and a wrestling agony in prayer.

About eight weeks before the protracted meeting, a committee of twelve were appointed to visit every member of the church, but especially for the purpose of bringing together those who were known to cherish towards each other any unkindness of feeling, in the hope, that by prayer and conversation with them, every existing difficulty might be removed. At the same time we commenced the observance of a day of fasting, humiliation, and prayer, once a week. Immediately the manifestations of Jehovah's presence and blessing increased upon us. By the breath of the Almighty was one trouble after another swept entirely away, and the whole host of God's elect prepared to move onward in the good work with harmony and energy of action. So mighty had the blessed Spirit prevailed in this long-troubled church.

Under these favorable auspices, our protracted meeting commenced, Feb. 10th. The first day God was there. We felt it. Prejudices were in a good degree removed, and the way more perfectly prepared for an abundant blessing. The work went on in each succeeding day with increasing majesty and power. The meetings were well sustained, crowded to the last. On Sunday, March 8th, we closed the holy convocation. Five months have now passed since its close, and we still say the results are *very precious*. There has been nothing like reaction. Peace is within our borders, and He, who loveth Zion, remembers us still to bless us.

The revival pervaded, in a marked degree, the higher and middle ranks of society. Men of wealth, talents and influence have bowed to the holy supremacy of Immanuel, God with us. Very few of the

converts with whom I am acquainted, have experienced any thing like the *rapture* of pardon. The general characteristics of the work upon their hearts have been, rather clear and just apprehensions of sin, its enormity and ill-desert, accompanied with great self-loathing on its account. Another peculiarity is a readiness to work for Christ, with a feeling that now they are not their own, but His, who has bought them with his precious blood. Never, never may this truth be forgotten by them.

As another result of this revival, I cannot forbear noticing the unusual degree of harmony and co-operation among different evangelical denominations in this place. The hearts of Christians have been knit together. They have prayed and labored as one, and God has blessed them as one. *Hundreds* have professed submission to Christ. Of these nearly two hundred belong to adjacent towns. One hundred and sixteen have been received into the Congregational church in this place, by profession; about fifty, if I am correctly informed, into the Episcopal church; and others have connected themselves with the Methodists. More remain to be gathered into the fold.

In connection with what has been said, respecting the results of the protracted meeting, a passing notice is due to the labors of Mrs. Burchard in the department of children. A large number of these little ones under her especial charge, received instruction from day to day suited to their infantile capacities, which will not, we trust, be soon forgotten, but continue to bring forth fruit long after the endeared instructress shall have rested from her labors. Had no other benefit resulted from her efforts, the feeling awakened in behalf of this interesting portion of our community, and the exertions for their best welfare to which they have aroused *mothers*, especially, would surely form no unimportant items in the amount of good effected. But this is not all. There are children here—and a goodly number—who, we cannot doubt, have consecrated the dew of their youth to the blessed Saviour. The artless story of what God has wrought for them, as told in the simplicity of childhood, and the developement of their feelings in confidence to their most intimate friends, will draw tears from the eye of that Christian who has imbibed, in any measure, the spirit of Him who taketh the lambs in his arms and folded them in his bosom. Some of them look forward with increasing interest to the work of the ministry, and may yet be found treading in the footsteps of Parsons and of Fisk, planting the banner of the gospel in "the land where the patriarchs rest, and where the bones of the prophets are laid."

The doctrines preached during the protracted meeting, were in substance those which I had learned in my childhood at the feet of the lamented Payson, and which in later years have been confirmed by the illustrations and arguments of my revered instructors at the school of Andover.

The Divine sovereignty, Jehovah's eternal purpose in the salvation of the soul, the sinner's guilt, his wretched and lost condition, his voluntary and continued disobedience of the righteous law of God, and as the first consequence thereof, his exposure while in a state of impenitence and unbelief, to "everlasting destruction from the presence of God and the glory of His power;" the free and gracious atonement

wrought out by the vicarious sufferings of the Lamb of God; His eternal deity, and his prevalent intercessions with the Father; the only terms of reconciliation and pardon, viz. repentance toward God, faith in the Lord Jesus Christ, and the unconditional surrender of the heart at the foot of the cross—these all were repeatedly, earnestly and powerfully, brought home to the hearts and consciencies of sinners, and blessed to the salvation of many. But more prominently, if it were possible, than all the rest, and in the fore-ground of the harmonious picture, was placed the Godhead of "the eternal Spirit, third person in the adorable Trinity;" the absolute necessity of his gracious influences in the conviction and conversion of the sinner, and the consequent dependence of both saint and sinner upon his almighty arm. Never have I felt more deeply my own insignificance, and the nothingness of the creature, as an instrument in the salvation of souls. The infinite fulness of the Godhead and the office-work of the blessed Spirit arose to an importance never realized before. And like a drop melting away on the bosom of the waters, self was lost in God, the great All in all.

Through the mighty working of the good Spirit, scenes interesting beyond description were daily witnessed in the house of God during the continuance of the protracted services. But more than all, at the inquiry meeting, to which the forenoon of each day was exclusively devoted, the presence and power of God were made manifest in a wonderful degree.—That room, and the interesting scenes witnessed there, will never be forgotten. Hereafter, on the plains of Paradise, it will be remembered with exceeding joy as the birth-place of immortal souls. There was no undue excitement, no out-breaking of highly-wrought feeling—nothing, save now and then the unbidden tear stealing down the cheek, the stifled sob, the suppressed sighing of a heart bowed and broken under its mighty burden. Usually a stillness deep and awful pervaded the room, as if the angel of retribution were there, spreading the scroll of his past life before the sinner. And there were seasons, when nothing it seemed could be said or done, but to wait and see the salvation of our God. The place was made dreadful with his immediate presence, and in some measure we realized the feelings of Moses, when, standing on the burning mount before the great "I AM," pavilioned in the clouds, he exclaimed, "I exceedingly fear and quake."

The measures introduced during the meeting were in some particulars *novel*, and in their first effect *startling*; and yet, when better understood, commending themselves to the good man's heart and conscience, from their consonance with sound philosophy and the word of God, and from the powerful and beneficial results produced. They were never attended with any great excitement. I have been permitted to witness revivals of greater, and others of less power; but not, equally important in its results, accompanied with less apparent animal feeling. A similar remark was made by several of my brethren.

One of the more prominent and most successful measures was the practice of presenting verbal and written requests for prayer, in the public assembly and the inquiry room. The effect, in the first place, upon those who asked, was greatly beneficial—tend-

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ing at every repetition of their requests, to increase the interest already felt for the beloved objects of their solicitude—especially as all were requested to accompany prayer with action; to see and converse with their friends, if near—if distant, to write them. But this is not the only happy result. Very many requests were presented, and many gracious answers returned.

Prayer indeed has wrought wonders here. But we have much yet to learn of its prevalent power with God—its *omnipotence*, I had almost said. How little is there of that strong and persevering faith, that, planting itself on the rock of God's eternal promise, settles there with the determination not to let the Angel of the covenant go, until he bless us. There is much, far too much, of criminal, practical unbelief in the church of God, that will not take him at his word. And although he has said that, more cheerfully than ever parent gave the bread of life to his hungering children, He will give the Holy Spirit to them that ask him—yet we are slow of heart to believe, that what the Eternal, the immutable One has said, he will do. Did we trust our Father in heaven, and rely upon his unfulfilling promise, with the same confidence which we cherish towards our fellow men, eye hath not seen, nor ear heard, nor hath the heart of man conceived, the great and glorious things, that would be, not *spoken* merely, but *done*, also, for our beloved Zion.

I have said that the measures introduced in the progress of the meeting, were in some particulars, *novel*. Indulge me in one or two remarks on this point.

I would not be understood as the advocate of every thing new under the sun; yet now, in this boasted age of moral and intellectual improvement, it is quite too late to write down *Novelty* as a sufficient and unanswerable objection to the advances of science and Christianity. Religion itself is indeed eternal as the throne of its God. But the more *circumstantial* of religion, the mode of its presentation to the mind, and the means by which it may be made to bear, with all its holy energy, upon the heart and conscience of the sinner, are questions of expediency, in regard to which men may, and do, honestly differ. But is it not obvious that a new spirit must be breathed into the heart of the church, a new energy infused, new and more efficient measures adopted, if ever the glorious things that God hath spoken of Zion, shall be fully accomplished? How comparatively powerless is the gospel now! How far from producing the results which characterized the Apostolic ministry. Why the difference? They depended no less than we, on the promised aid of the Holy Spirit. They *felt* their dependence *more*. They better understood the prevalent power of prayer with God. They better knew the luxury of self-denying effort for their Master's sake. And counting all things but dross in comparison with the excellency of the knowledge of Christ Jesus, their Lord—to Jews they became as Jews, to the Greeks as Greeks, that by all means they might save some. Let the church but arise to the fervor of apostolic panting, and the energy of apostolic action, and the question will no longer be—*are the measures new, or are they old?* but will they promote the glory of God—the honor of his Son Jesus, and the salvation of immortal souls? Nay, the

church will be on the alert to discover new and more successful means of presenting the truth, and bringing about the great and desired result—the world's conversion.

Long ago, I verily believe, had this spirit but lived and burned in the hearts of Christians, had the church of the Redeemer more closely followed in the footsteps of Him whose meat and drink it was to do his Father's will—the world would have been supplied with the ministry of reconciliation, and filled with the light of the knowledge of his truth. Long ago would the chains, which have bound our earth in the thralldom of sin and Satan, have been broken, and the shout of her ransomed sons and daughters, like the voice of many waters, have reached the ear and shaken the throne of the Eternal. But alas! it is not so. And instead of this, the coldness, the apathy, and the selfishness of Christians have caused already the ruin of unnumbered millions.

O! why is it thus? When shall the Levites, who bear the vessels of the Lord, and they who minister at the altar, glow more and more with the spirit of apostles and martyrs. When shall we have done with unhallowed contentions about men and measures, and by harmonious energetic action, seek to accomplish the work, which our Father has given us to do?—God speed the day, when "the watchmen on the walls of Zion shall see eye to eye;" heart shall be knit to its fellow heart; "they shall lift up the voice together shall they sing, for the Lord hath comforted His people, He hath redeemed Jerusalem."

ROBERT SOUTHGATE.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED,

In this city, on the 29th ult., Mrs. Ann Roosevelt, widow of the late Cornelius I. Roosevelt, of the city of New York, aged 53.

In this city, on the 29th ult., the wife of Mr. Joel K. Post.

In this city, on the 28th ult., of consumption, Miss Eliza J. Martin, aged 28.

At Cheshire, on the 23d ult., suddenly, Mariette, the wife of Justus Peck, and daughter of Thomas D. Morse, aged 23.

At Cheshire, on the 4th ult., Nathaniel Andrews, aged 34.

At Benson, Vermont, on the 21st day of July last, Rev. Daniel Kent; after a life of usefulness in the church of Christ, he died in great peace of mind, leaving good evidence to his mourning friends that he has gone to that rest that remaineth for the people of God.

At Voluntown, William Gallup, Esq., aged 86.

At Alton, 5th ult., Francis Cooper Townsend, eldest son of Mr. J. A. Townsend, formerly of New Haven.

At Woodbridge, August 31st, 1835, Lydia Caroline, wife of David Camp and daughter of Ira Baldwin deceased, of New Hartford, aged 29 years. She made a profession of religion in her youth, was much beloved as a consistent Christian, and died in full hope of a glorious immortality.

Poetry.

For the Religious Intelligencer.

MIDNIGHT MUSIC.

"The Rev. Mr. George Herbert, in one of his walks to Salisbury, to join a musical society, saw a poor man, with a poorer horse, that had fallen under his load. Putting off his canonical coat, he helped him to unload, and afterwards to load his horse. The poor man blessed him for it, and he blessed the poor man. And so like was he to the good Samaritan, that he gave him money to refresh both himself and his horse, at the same time admonishing him, that 'if he loved himself, he should be merciful to his beast.'"

So, leaving the poor man, and coming unto his musical friends at Salisbury, they began to wonder, that Mr. George Herbert, who used always to be so trim and clean, should come into that company so soiled and discomposed; but he told them the reason, and when one of them said to him, "he had disparaged himself by so mean an employment," his answer was, that "the thought of what he had done, would prove music to him at midnight, and that the omission of it would have made discord in his conscience, whenever he should pass by that place." "For if," said he, "I am bound to pray for all who are in distress, I am surely bound, as far as it is in my power, to practise what I pray for. And though I do not wish for the occasion every day, yet, let me tell you, I would not willingly pass one day of my life, without comforting a sad soul, or showing mercy; and I bless God for this opportunity. So now, let us tune our instruments."

What maketh music, when the bird

Doth hush its merry lay,

And the sweet spirit of the flowers

Hath sigh'd itself away?

What maketh music, when the frost

Doth chain the murmuring rill,

And every song that summer woke,

In winter's trance is still?

What maketh music, when the winds

To hoarse encounter rise,

When Ocean strikes his thunder-gong,

And the rent cloud replies?

When no adventurous planet dares

The midnight arch to deck,

And in its startled dream, the babe

Doth clasp its mother's neck?

But when the fiercer storms of life

Do o'er the pilgrim sweep,—

And earth-quake voices claim the hopes

He treasure'd long and deep,—

When loud the threatening passions roar,

Like lions in their den,—
And vengeful tempests lash the shore,—
What maketh music then?

The deed to humble Virtue born,
Which nursing memory taught
To shun the boastful world's applause,
And love the lowly thought,—
This builds a cell within the heart,
Amid the weeds of care,—
And turning high its heaven-strung harp,
Doth make sweet music there.

HARTFORD, August 24th, 1835.

L. H. S.

NOTICE.

The Annual Meeting of the Consociation of New Haven West, will be held at Hamden, East Plains, on Wednesday, October 14th, 11 o'clock, A. M.

It will be recollected, by the pastors and churches, that the Consociation, at its last annual meeting, adopted an arrangement by which the Consociation has become an Education, Bible and Missionary Society. Four secretaries were appointed to superintend these different departments of benevolent exertion, and see that their claims are presented in the churches and at the anniversary of the Consociation.

Public exercises will commence at 3, P. M., on Wednesday. Mr. Browne is preacher, and Mr. Atwater his substitute. At the close of the usual services connected with the sermon, Mr. Sackett, Secretary of the Education, and Mr. Arnold, of the Bible Department, will each present their report, and provide a speaker upon the objects of benevolence entrusted to their care. Home Missionary meeting in the evening—report read by Mr. Atwater, the Secretary, and addresses made by such persons as he shall direct.

The anniversary meeting of the Auxiliary Foreign Missionary Society will be held on Thursday, at 3, P. M. The Secretary will read his report, and Rev. Mr. Holmes, of New Bedford, will address the meeting. The Lord's Supper will then be administered, and the session of the Consociation closed. The churches and congregations in the vicinity, are invited to attend the several exercises.

S. HUBBELL, Register.

CONFERENCE OF THE CHURCHES.

The Congregational Churches of New Haven, Fairfield and Litchfield counties, are respectfully informed, that the Conference held last week at Derby Landing, was adjourned to meet on Tuesday, the 15th of September, at Humphreysville, at 11 o'clock, A. M. Those churches who feel an interest in the Conference, are requested to send their Delegates. By order of the Conference.

T. DWIGHT, Committee.

New Haven, Sept. 1, 1835.

Notice is hereby given, that the Annual Meeting of the "Wallingford and vicinity Sabbath School Union" will be held at Meriden, on Thursday, the 24th instant, at 2 o'clock, P. M. Addresses are expected.

MEDAD W. MUNSON, Sec.

Sept. 2nd.

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